the Alliance Weekly

JUNE 5, 1957

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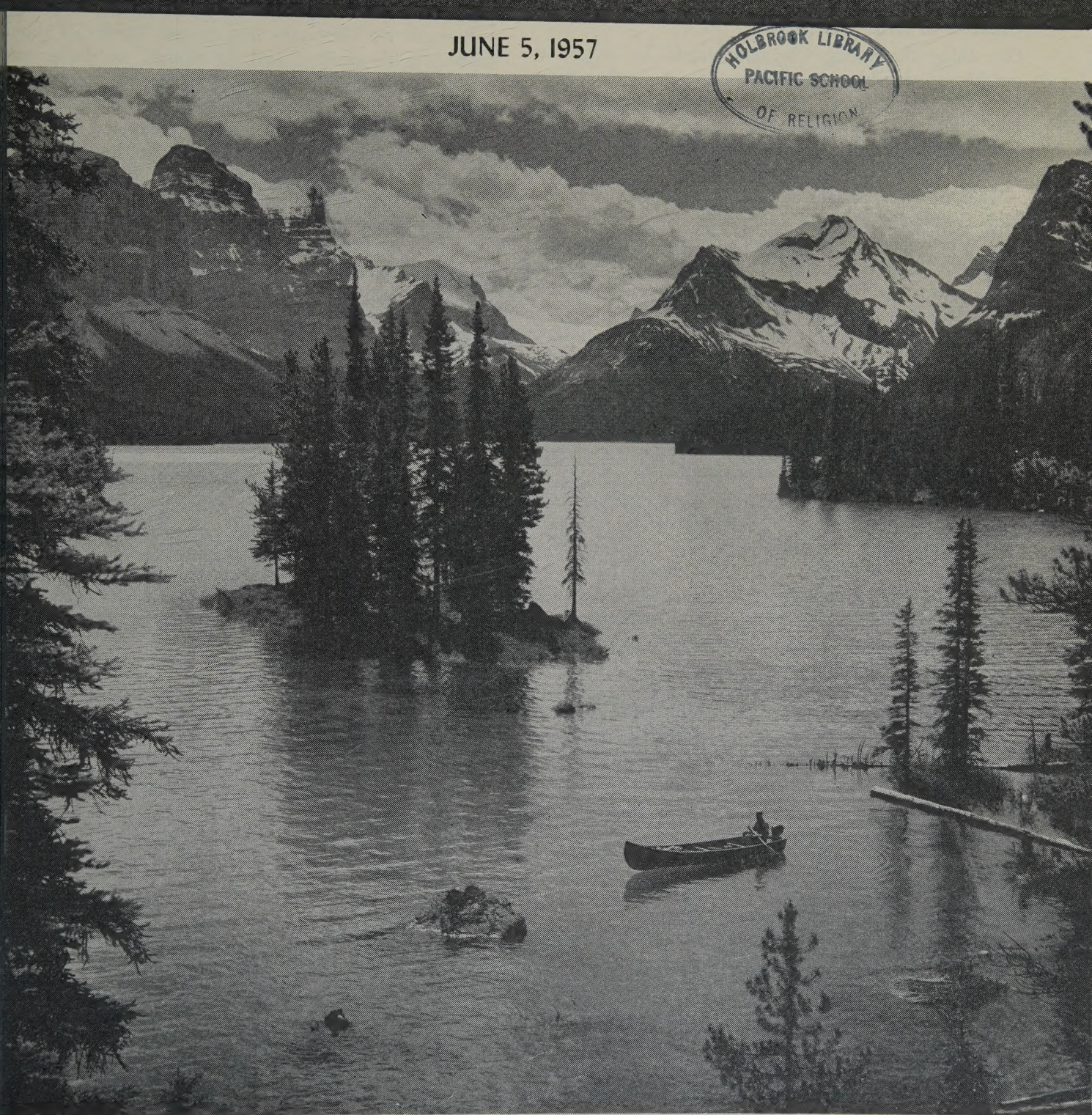

ENCH

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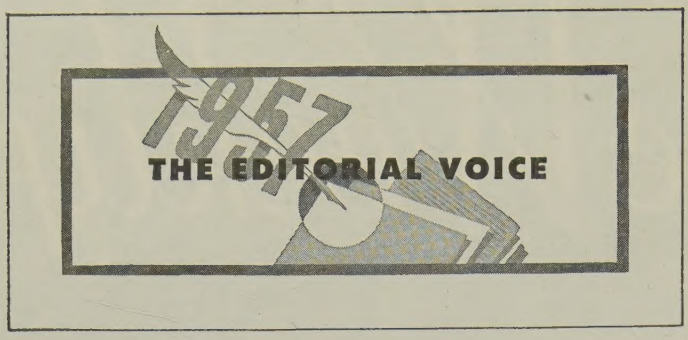
Summer Convention Issue



CHRIST IS ALL WE NEED

One thing the young Christian should be taught as quickly as possible after his conversion is that Jesus Christ is all he needs. When he believes effectively on Christ as his Lord and Saviour he can humbly declare his independence of everyone and everything outside of Christ.

This the New Testament teaches with great emphasis and clarity and with plenteous fullness of detail. We need not quote any proof text in support of this statement, but suggest simply that the inquirer read the Scriptures to see for himself, especially John, Ephesians, Colossians and Hebrews.

One marked characteristic of modern evangelicalism is its lack of assurance, resulting in a pathetic search for external evidence to corroborate its faith. It sets out bravely to declare its trust in Christ, but is shortly overawed by the counter declarations of science and philosophy and before long it is looking hesitantly about for some collateral evidence to restore its confidence.

Our frantic and futile effort to harmonize the truth of Christ with psychology, philosophy and science is proof enough of a deep incertitude among us concerning the sufficiency of Christ. It is a tragicomic sight to see our modern apostles licking the palm of any man of learning who will condescend to say something complimentary about Jesus Christ. How eagerly we rush into print with any quotation from the lips of the Great Man of the world that can be tortured into an admission that he believes that Jesus is the Son of God.

The New Testament points to Christ and says God now commands all men everywhere to repent: because He has appointed a day, in the which He will judge the world in righteousness by that Man whom He has ordained; whereof He has given assurance unto all men, in that He has raised Him from the dead. God validated forever the claims of Christ. He is *who* He said He was and *what* He said He was. Christ stands before no man to be judged, but every man stands before Him. Any uncertainty about Him was swept away forever when He arose from the dead, ascended into heaven and sent down the Holy Spirit as His final witness among men. Now it may be said that Christ as the Second Person of the Godhead is self-validating. He needs no supplementary witness from the world of nature or from the race of men. He is His own witness.

The faith of the Christian rests upon Christ Himself. On Him we repose and in Him we live. Christ gains nothing from any human philosophy, however pure and noble it may be. He owes nothing to Plato or to Aristotle. If these men had never lived the Christ in whom dwells all the fullness of the Godhead bodily would have been all He ever was and is world without end. His redemptive work was completed centuries before the dawn of modern science, and of course seeks no aid from science. Christ is unique in the only sense that word will bear. He is the mystery of Godliness, a miracle, an emergence of the Deity into time and space for a reason and a purpose. He is complete in Himself.

Because we Christians live on two life-levels simultaneously, the spiritual and the natural, we do, as sons of Adam, owe to philosophy and science a lasting debt of gratitude. Music, literature, art, statecraft, economics, learning contribute to our welfare and make the world a more comfortable place in which to live while we wait for the manifestation of the sons of God and the redemption of our bodies. So it is good that we gain all the knowledge we can in the short time that is ours. Whatever we learn that is true will remain our treasured possession in the world to come. For these reasons I believe in education, as full as possible for as many as possible as quickly as possible.

That is one thing. It is quite another to try to equate the faith of Christ with philosophy or science or any other or all of the products of superior human minds. And to make that faith dependent upon these things is in the light of Christ's deity not only preposterous but near to sacrilegious. Christ is enough. To have Him and nothing else is to be rich beyond conceiving. To have all else and have not Christ is to be a cosmic pauper, cut off forever from all that will matter at last.

The apostle said it well: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord" (1 Cor. 1:30, 31).

●

COUNCIL RE-ELECTS DR. H. L. TURNER

The sixtieth General Council, closing its sessions in Charlotte, North Carolina, on Monday, May 20, unanimously re-elected Dr. Harry L. Turner to his second three-year term as president.

Accredited delegates totaled 846, with corresponding delegates and visitors bringing the registration to over 1,000. With the receiving of final reports and elections on Monday afternoon, Council closed a half day earlier than scheduled.

Delegates also elected the following: To the Board of Managers, for a term of three years, Dr. R. R. Brown, Rev. W. H. Brooks, Rev. H. P. Williams, Rev. Gordon Wishart, Rev. L. J. Isch, Sr., Rev. W. V. Yaggy, Rev. D. C. Kopp and Rev. G. O. Hall. Rev. E. J. Bailey and Rev. J. L. Stirzaker were elected to the Committee on Rules, and Mr. L. R. Harper and Mr. J. Francis Chase to the Committee on Salaries.

it possible to fear an answer to your prayers?

Reality in Prayer

By AUSTIN PHELPS

"If I regard iniquity in my heart, the Lord will not hear me."—PSALM 66:18.

WE often affront God by offering prayers which we are not willing to have answered. Theoretical piety is never more deceptive than in acts of devotion. We pray for blessings which we know to be accordant with God's will and we persuade ourselves that we desire those blessings. In the abstract, we do desire them. A sane mind must be far gone in sympathy with devils if it can help desiring all virtue in the abstract.

The dialect of prayer established in Christian usage wins our trust; we sympathize with its theoretical significance; we find no fault with its intensity of spiritual life. It commends itself to our conscience and good sense as being what the phraseology of devout affection should be. Ancient forms of prayer are beautiful exceedingly. Their hallowed associations fascinate us like old songs. In certain imaginative moods we fall into delicious reverie over them. Yet down deep in our heart of hearts, we may detect more of poetry than of piety in this fashion of joy. We are troubled, therefore, and our countenance is changed.

Many of the prime objects of prayer enchant us only in the distance. Brought near to us and in concrete forms and made to grow lifelike in our conceptions, they very sensibly abate the pulse of our longing to possess them because we cannot but discover that, to realize them in our lives, certain other darling objects must be sacrificed, objects which we are not yet willing to part with. The paradox is true to the life, that a man may even *fear* an answer to his prayers.

A very good devotee may be a very dishonest suppliant. When he leaves the height of meditative abstraction and, as we very significantly say in our Saxon phrase, *comes to himself*, he may find that his true character, his *real* self, is that of no petitioner at all. His devotions have been dramatic. The sublimities of the closet have been but illusions. He has been acting a pantomime. He has not really desired that God would give heed to him for any other purpose than to give him an hour of pleasurable devotional excitement. That his objects of prayer should actually be inwrought into his character and should live in his own consciousness is by no means the thing he has been thinking of and is the last thing he is ready just now to wish for. If he has a Christian heart buried up anywhere beneath this heap of pietism, it is very probable that the discovery of the burlesque of prayer of which he has been guilty will transform his fit of romance into some sort of hypochondriacal suffering. Despondency is the natural offspring of theatrical devotion.

Let us observe this paradox of Christian life in two or three illustrations.

An *envious* Christian (we must tolerate the contradiction: to be true to the facts of life, we must join strange opposites), an envious Christian prays, with becoming devoutness, that God will impart to him a generous, loving spirit and a conscience void of offense to all men. His mind is in a solemn state, his heart is not insensible to the beauty of the virtues which he seeks. His posture is lowly, his tones sincere; and self-delusion is one of those processes of weakness which are facilitated by the deception of bodily habitude. His prayer goes on glibly till conscience grows impatient and reminds him of certain of his equals, whose prosperity stirs up within him that "envy which is the rottenness of the bones."

What then? Very probably, he quits that subject of prayer and passes to another on which his conscience is not so eagle-eyed. But after that glimpse of a hidden sin, how do the clouds of estrangement from God seem to shut him in, dark and damp and chill; how does his prayer become like a dismal pattering of rain!

An *ambitious* Christian prays that God will bestow upon him a humble spirit. He volunteers to take a low place, because of his unworthiness. He asks that he may be delivered

This article is taken from "The Still Hour, or Communion with God" (1859). Dr. Phelps was professor in Andover Theological Seminary.

from pride and self-seeking. He repeats the prayer of the publican and the benediction upon the poor in spirit. The whole group of the virtues kindred to humility seems to him as radiant as the graces with loveliness. He is sensible of no check in the fluency of his emotions till *his* conscience, too, becomes angry and dashes the little eddy of goodness which is just now covering up the undertow of selfishness that imperils his soul. If then he is not melted into tears at the disclosure of his heartlessness, that prayer probably ends in a clouded brow and a feverish, querulous self-conflict.

A *revengeful* Christian prays that he may have a meek spirit, that he may be harmless as doves, that the synonymous graces of forbearance, long-suffering and patience may adorn his life; that he may put away bitterness and wrath and anger and clamor and evil-speaking, with all malice; that that mind may be found in him which was also in Christ. At the moment of this devotional episode in his experience he feels, as Rousseau did, the abstract grandeur of a magnanimity like that of Jesus. There is no doubt about the fervor of his theoretic love of such an ideal of character, and he is about to take courage from his rapture when his conscience becomes impertinent and mocks him by thrusting upon his lips the words which are death to his conceit: "Forgive me *as* I forgive." If then he is not shocked into self-abhorrence at the ghastliness of his guilt, he probably exhausts that hour of prayer in palliations and compromises, or in reckless impositions upon the forbearance of God.

A *luxurious* Christian prays, in the good set phrases of devotion, for a spirit of self-denial: that he may endure hardness as a good soldier of Christ; that he may take up the cross and follow Christ; that he may be ready to forsake all that he hath and be Christ's disciple; that he may not live unto himself; that he may imitate Him who went about doing good, who became poor that we might be rich and who wept over lost souls. In such a prayer there may be consciously no insincerity, but a pleasurable sympathy rather, with the grand thoughts and the grander feeling which the language portrays. The heart is buoyant with its gaseous distention to the bounds of its great swelling words.

This lover of the pride of life does not discover his self-inflation till conscience pricks him with such goads as these: "Are you living for the things you are praying for?" "What one thing are you doing for Christ which costs you self-denial?" "Are you *seeking* for opportunities to deny yourself, to save souls?" "Are you willing to be *like* Him who had not where to lay His head?" "Can you be baptized with the baptism that He is baptized with?" If then this effeminate one is not roused to a more Christlike life by the uncovering of his hypocrisy, what a sickly murmuring of self-reproach fills h heart at the collapse of that praye

Such is human nature; such, bu by the grace of God, are we al We must be dull inspectors of ou own hearts if we have never di cerned there lurking beneath th level at which sin breaks out in overt crime some single offense—a offense of feeling, of habit in thoug which for a time has spread its in fection over the whole character o our devotions. We have been sel convicted of falsehood in praye for though praying in the full dre of sound words we did not desi that our supplications should b heard at the expense of that on idol.

Perhaps that single sin has wove itself like a web over large space of our life. It may have run like shuttle to and fro in the textur of some plan of life on which ou conscience has not glared fiercel as upon a crime because the usag of the world has blindfolded con science by the respectability of suc sin. Yet it has been all the whil tightening its folds around us, re pressing our liberty in prayer, stop ping the life-blood and stiffenin the fiber of our moral being till w are like kneeling corpses in our wo ship.

That is a deceptive notion whic attributes the want of unction i prayer to an arbitrary or even in explicable withdrawment of Go from the soul. Aside from the opera tion of physical causes, where is th warrant in reason or revelation fo ascribing joylessness in prayer to an other cause than some wrong i the soul itself? What says an ol prophet? "Behold, the Lord's . . ear (is not) heavy, that it canno hear: but your *iniquities* have sepa rated between you and your God and your *sins* have hid his face fro you. . . . *Therefore,* . . . we wa for light, but behold obscurity; fo brightness, but we walk in dark ness. We grope for the wall like th blind, and we grope as if we ha no eyes: we stumble at noon da as in the night; we are in desolat places as dead men." Could word describe more truthfully or explai more philosophically that phenom enon of religious experience whic we call the "hiding of God's counte nance"? *(Continued on page 1*

Blest Are the Pure in Heart

Blest are the pure in heart,
For they shall see our God:
The secret of the Lord is theirs;
Their soul is Christ's abode.

The Lord, who left the heavens
Our life and peace to bring,
To dwell in lowliness with men,
Their Pattern and their King.

Lord, we Thy presence seek;
Ours may this blessing be;
O give the pure and lowly heart,
A temple meet for Thee.

—J. KEBLE.

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Three Hours of Darkness

JUST THREE AND A HALF VERSES DESCRIBE THE MOST MOMENTOUS HOURS IN THE HISTORY OF ALL WORLDS—THREE HOURS OF DARKNESS, CULMINATING IN THE BLAZING LIGHT OF FULL SALVATION

By DR. NORTHCOTE DECK*

Dr. Deck celebrated his eighty-second birthday in March. He had an active ministry until that time, when medical reports indicated that leukemia had begun to sap his strength. In a recent letter he wrote:

"It is only a matter of a month or so when I can expect to reach journey's end. Once I realized any further public ministry was out of the question, I was able to sink back into the perfect will and peace of God. Friends write to me of the 'valley of the shadow,' but it is not a shadow but the gracious presence of the Saviour I can enjoy more than ever as I await His call. It is not suffering for I feel perfectly well apart from increasing breathlessness on the least exertion.

"God has allowed very many wonderful experiences in sixty years of ministry, but this is something new and intensely interesting as I quietly await the call to 'be with Christ; which is far better.'"

THE crucifixion of Jesus Christ, God's Son, lasted about six hours. The account in the Gospel according to Mark (15:25) states that it began at the third hour, Jewish time (9:00 A. M.). Of particular importance, however, is the exact time when it ended. This had been settled by God "before the foundation of the world" (1 Pet. 1:20) when it was ordained that Christ should die as "the Lamb of God," so fulfilling the sacrifice of the projected Passover Lamb, the basic type of all the sacrifices of the Bible. Matthew, Mark and Luke all time His death at "the ninth hour" (3:00 P. M.), the time of the evening sacrifice.

The first three hours were full of action and are recorded in detail in fifty verses by all three Gospels. Christ Himself prayed for His crucifiers, pardoning the malefactor and providing for His mother. The soldiers were busy with the crucifixion, casting lots for the Saviour's garments as "they watched him there." Around the cross swirled a debased and calloused sea of humanity. Some "derided him," others "railed on him." Many of them "mocked him," while "they that passed by reviled him, wagging their heads" in derision. What a conglomeration of human beings surrounded the Saviour that day, there only out of love for them! Thank God that in the turmoil of human bitterness and hatred there were those of "his acquaintance" that stood afar off and "bewailed him."

So, it seems, for several hours God allowed the mocking nation, His "own," to "look on him whom they pierced." Surely those who so gazed upon that tragic scene could never forget that image of the Sufferer!

Suddenly, at midday, without warning, "there was darkness over the whole land until the ninth hour" (3:00 P. M.). But why? One writer suggests "it was the forsaking which our Lord endured those hours of stygian darkness." Dr. Stalker said that "during those three hours God was dealing with Him . . . as an offended and righteous Judge dealing with an evil doer." Others suggest "Christ suffered for three hours from the wrath of man and three hours from the wrath of God." But surely this is all in error and not in accord with the evidence!

Man's cruelty in the crucifixion lasted the whole six hours, without cessation till the very end. Yet Christ was not made sin for us till the time of the evening sacrifice. It was then, not when the darkness began, that He uttered the cry of desolation. The darkness certainly signified *judgment,* not upon God's Son, but upon the sinful sons of men around the cross. Indeed the darkness was menacing to the Jews, but merciful to His Son. It would seem that by midday God had allowed time for the nation to "look on him whom they pierced." The turmoil of the crucifixion having died down, the little group of women were able to creep up to the cross. It was then that the mother was provided for.

At midday it appears that God Almighty could no longer endure the "contradiction of sinners" against His Son and He sent the shocking, sobering darkness that shut the mouths of the mockers. There is no word of any further reviling. It also shut their eyes and prevented their gloating over their Captive. Did not these two things result in an alleviation of the Saviour's sufferings and prove to be signs of mercy rather than of wrath? God shaded His Son from the hot Syrian sun to lessen its effect upon His parched frame. Might not these be the main reasons for the sudden darkness?

The story of the first three hours on the cross is told in much detail in all four Gospels. The second three hours of darkness are described in just three and a half verses. Yet they span the most important period of time in the history of all worlds, culminating as they did in the supreme sacrifice for sin. They are never going to be forgotten in heaven. Jesus Christ, who then died as "the Lamb of God," is referred to by that title *(arnion)* no less than twenty-eight times in the Book of Revelation. The last reference mentions "the throne of God and of the Lamb." While a funeral pall of darkness settled over the land, a funeral pall of silence was imposed upon men

*As we go to press we have learned of Dr. Deck's death on May 10.

as if the whole creation waited breathlessly for the climax of the event. The silence was broken only by two more cries from the cross, the cry of desolation, "Why . . . forsaken?" and the cry of final victory, "It is finished."

On three separate occasions the Jews had demanded from Christ "a sign from heaven" (Matt. 16:1; Mark 8:11; Luke 11:16). In each case their attitude was such ("tempting him") that He denied them an answer. In their frame of mind they would have disregarded a sign if He had given one. Now, in very truth and earnest, they got what they had demanded, "a sign from heaven." And it was such a sign they could neither conceal it from the nation nor explain it away. They could not but recognize it as a sign of God's deep wrath and displeasure of their treatment of His dear Son.

Just three and a half verses describe the three most momentous and significant hours of darkness in the world's history! But they culminated in the great cry of victory, "It is finished." That cry triggered like an atomic explosion five more significant and momentous miracles. Recorded by Matthew in three verses (27:51-53), they set the seal on this great act of redemption. "The veil of the temple was rent in twain," a spiritual miracle and sign that the way into the holiest was now made open for all time to all believers. "The earth did quake" with such violence that "the rocks rent," with the result "the graves were opened" while the Saviour lay in the tomb on the Sabbath when none could touch them. And the earth quaked with such discrimination that only the "bodies of the saints" were affected. Then, "after his resurrection" (verse 53) they "came out of the graves, . . . and went into the holy city, and appeared unto many." This bears further witness that Christ's death was no defeat, but the greatest and most glorious victory. With the Saviour the risen saints form part of the wave sheaf (Lev. 23:10), implying plurality. This is in contrast to Christ, the single "corn of wheat," which fell into the ground and died. Were they not part of the first fruits of salvation? (See Lev. 23:10 and 1 Cor. 15:23.) The three hours of darkness ended in the blazing light of full salvation.

"Thanks be unto God for His unspeakable gift." ◆ ◆

The Family Altar

By ELLEN A. BOYD

LIVING in a day of modern conveniences and revolutionary ways of life, many families have laid aside the family altar for some more modern form of family instruction, fellowship and guidance.

When I think on years gone by and remember my grandfather calling his family around him to hear the Word of God, I wonder if the children then were as incorrigible and insolent as many of our present-day young people seem to be. The youth of those days had deep roots and solid-rock foundations that could withstand life's beatings without having to consult a psychiatrist or the courts for juvenile delinquency.

I remember too the family altar of my childhood and the times we as a family talked over our troubles and then called on God for guidance. Friends who came to see us at the time for family prayers were included, and seemed to enjoy them with us.

Years later a friend recalled how she enjoyed the times she spent with us around the family altar. Impressions were made and developed though the fruits were not seen until long after.

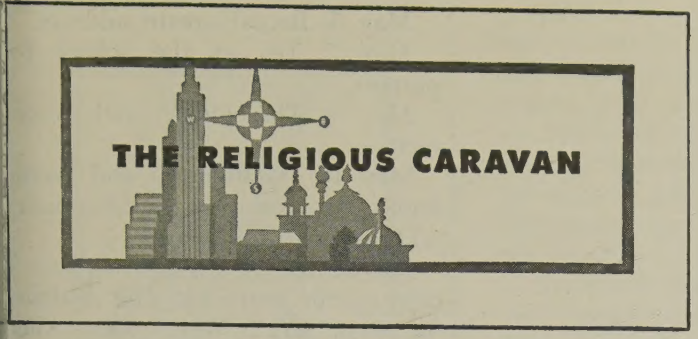
How many families cast aside the most valuable possession they own when they disregard the family altar. We build houses with the best possible foundations, but the home and family life must rest upon some unstable, inadequate substance we find along life's road.

The family altar has never harmed a person nor has it caused anyone to fall into sin. But consider what happens to unguided boys and girls who have paid with their lives because they lacked an understanding of God's Word and did not have securities that only a Christian home can give.

The memories of those moments when our family came together to worship God and have fellowship with Him cannot be bought with silver or gold. Life has so little to offer outside of Christ and those whose communion with Him did not begin as children have missed one of the most valuable contributions to their character. If they have come to the Lord in later life, how zealous they should be to see that their children do not miss the guidance and stability of God's Word of which they were deprived. Why take from children the greatest thing we can give them for some trivial possession that will soon pass away? The one thing that can bind a family together ought not to be disregarded lest our families be scattered here, there and everywhere like feathers set loose to fly in the wind.

Are your children flying from place to place seeking a resting place while you have the most secure refuge for them in the family altar. When you stand before God will He be able to say "Well done" in regard to your training of the children He has given you?

Whose fault is it if our children are outside the fold? Have we set the example in the home so they can find the right way or have we resorted to coercion to achieve even a minimum of obedience? The Bible teaches that children should be trained and guided in the ways of God. The family altar is the focal point of this training. ◆ ◆



DAVID R. ENLOW, Editor

AT HOME

Minister conducts therapy sessions at workhouse: A Minneapolis minister makes a weekly visit to the city workhouse in an attempt to get the inmates to discuss their troubles and find out their shortcomings. Dr. John B. Oman, pastor of Wesley Methodist Church, doesn't go as a clergyman but as a group psychotherapist. In the opinion of Rolf Stageberg, superintendent of the workhouse, "it's the best thing that ever happened here."

●

Navy reports on work of chaplains: Some 840 Navy chaplains were on active duty during 1956, the chaplains division of the Navy Department reported. In addition to those who ministered to Navy personnel, about 152 served with the Marine Corps and five with the Coast Guard. The chaplains conducted 161,911 services attended by 10,518,281 officers and men, the division reported. They gave Communion to 1,974,818, officiated at 18,192 baptisms (6,308 of adults), 5,077 weddings and 4,283 funerals.

●

World Lutheran leaders to meet in Minneapolis: Lutheran leaders from many countries will gather in Minneapolis, Minn., August 15-25 for the third assembly of the Lutheran World Federation. The assembly will be the first world conclave of Lutherans in this country since the federation was first organized at Eisenach, Germany, in 1923. It was then known as the Lutheran World Convention. Attending the assembly will be representatives of some fifty million Lutherans from fifty-seven member churches in twenty-nine countries.

ABROAD

Churches continue protest against bill: The Christian Council of South Africa, representing twenty-three churches and mission stations, has told the government that it will be obliged to "disregard" proposed legislation giving the Minister of Native Affairs control over church services attended by both Europeans and Africans. Thirty delegates, meeting at Capetown, agreed that the law is an infringement of "the basic rights of religious freedom."

●

Group to give guidance on European unity: A continuing organization to inform European churches and guide their thinking on political and economic problems common to European nations has been approved at a meeting held at Bad Nauheim, Germany, April 6, 7. The Committee on the Christian Responsibility for European Coöperation, an informal group of European laymen founded in 1950, named as its chairman for the next two years Dr. C. L. Patijn, of the Netherlands.

●

Eighteen per cent want church-state separation: The Swedish Institute for Research on Public Opinion reports that 18 per cent of the population want to sever the traditional ties between the state and the Lutheran National Church. Fifty-one per cent are in favor of the present arrangement and 31 per cent have no opinion. Approximately 30 per cent of regular churchgoers in the Lutheran National Church and an equal percentage of regular churchgoers in the Free Churches want the church and the state separated.

●

Ghana leader wants missionaries: At his one press conference, the Prime Minister of the new nation of Ghana was asked, "Now that Ghana is independent will you encourage missionary activity?" Prime Minister Kwame Nkrumah replied, "Surely. We have what we have because of the missionaries." When asked to explain his statement, he said that Ghana's leaders all went to mission schools and they are "grateful to the church."

THE PRESS

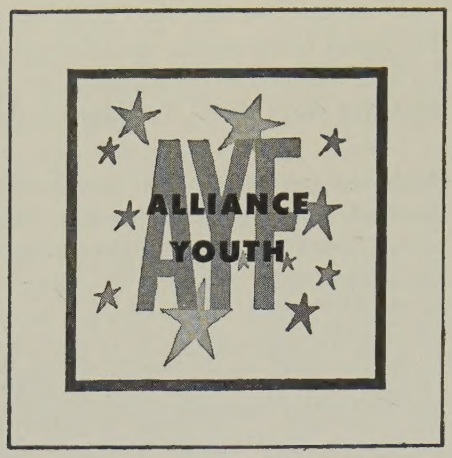
Protestants form National Decent Literature council: Formation of a Churchmen's Council for Decent Literature was announced at Washington, D. C., following a conference attended by representatives of more than twenty Protestant denominations. They met to consider a coöperative national effort to stem the flood of pornographic magazines on newsstands. O. K. Armstrong, of Springfield, Mo., prominent Baptist layman and a member of the editorial staff of the *Reader's Digest*, was named chairman of a national advisory committee which will lay plans for a permanent organization to coördinate Protestant effort in the field. Dr. Clyde W. Taylor, Washington, D. C., secretary of national affairs for the National Association of Evangelicals, was named secretary-treasurer.

●

Biblegraph provides guidance to everyday problems: A Biblegraph, designed to provide scriptural inspiration and guidance in meeting everyday problems, was released by the American Tract Society. The six-inch circular graph is equipped with a dial on which an arrow points to the question to be answered. In openings below appear the Bible book, chapter and verse recommended to be read. A different verse is offered for each day.

PEOPLE SAY

Dr. B. H. Pearson, of Los Angeles, executive secretary of the World Gospel Crusades: "The Early Church had power, not merely ideas," he declared. "It produced results, not programs. God is seeking a church and people today through whom He can pour a spiritual dynamic capable of transforming life."



WELDON B. BLACKFORD, Editor

American AYFers Graduate in Ecuador

By MRS. F. A. SMITH

Gigante, Huila, Colombia, South America

Hi, AYFers! How many of you are graduating from high school this spring? Did you know that several AYFers of the Alliance Academy in far-off Quito, Ecuador, ten miles south of the equator, also look forward to receiving their diplomas?

Instead of a day in June, they will beat you to it by about a month. May 10 is graduating day for Helen Smith, Ann Searing and Sherrill Jacobson, whose parents are Alliance missionaries in Colombia. Jack Ficke, whose parents serve under the Gospel Missionary Union; Margaret Tyler, whose father is an American government man in Ecuador, and Cristine Seidlitz, daughter of a Quito businessman, will also be graduating.

It will also be graduation day for AYFers Lois Boyes, David Cole, Alvin Jacobson, Sherrill Perry and Richard Tennies. These young people will receive eighth grade diplomas.

Some of these AYFers want to further their studies in preparation for the Lord's service. Three of the girls will be entering colleges in the United States next fall. Helen plans to enter Geneva College; Ann will go to Nyack Missionary College; Sherrill will enroll at Fort Wayne Bible College.

This year the Alliance Academy in Quito has an enrollment of 110 students in grades one to twelve.

Missionaries from Ecuador, Peru and Colombia send their young people to the school. Some students are admitted from other mission groups, a few from the American and British embassy staffs, and a handful from homes of people doing business in Ecuador.

A consecrated staff of missionary teachers and house parents assiduously attend to the welfare of the student body, developing mental fitness, physical brawn and Christian character in students.

A school paper, *Academy Activities,* appears two or three times a year, giving school news and listing the names of those who make the honor roll.

Many "firsts" are creeping into the twenty-eight-year-old school for missionaries' children. The Academy will this year introduce the first school yearbook, dubbed *The Andean,* a name in keeping with the natural setting of the school at the foot of the mighty Pichincha in the heart of the Andes. Academy grads will enjoy wearing gowns and caps with gold tassels for the first time in the history of the school. These have been rushed to Quito from our Area Secretary, Rev. George S. Constance, in New York. Class rings made of silver and engraved with "57" and a typical Indian motif of Ecuador will be another first for graduates of the Academy.

Activities galore cram the last days of school. Have a look at our program:

May 3. Banquet for high school students in the Colon Hotel, honoring the seniors.

May 5. Baccalaureate address.

May 7. Tea at the school for parents.

May 9. The junior and senior recitals.

May 10. Graduation and picnic lunch on the lawn. Missionary AYFers leave for home.

Maybe you would like to have a copy of our yearbook, *The Andean,* for your AYF. Write Miss Alice Hainlen, Casilla 137, Quito, Ecuador, for further information.

The Bulletin Board

Youth on the march! This was true at the Canadian Bible College at Regina during youth conference and graduation days April 11-14.

Approximately 500 young people attended the conference. It was reported that about 250 of them traveled as much as a thousand miles to attend the meetings. Thirty-three came seven hundred miles by bus.

The program was highlighted by messages by Rev. Jack Shepherd, instructor at the St. Paul Bible Institute, and Rev. Paul Edwardson, the Western Canadian District evangelist. Approximately twenty-five young people made decisions for Christ.

"Diamonds or Dust" was a special feature presented by the Calgary AYF in the Saturday morning rally. AYFers toured the basic training grounds of the Royal Canadian Mounted Police. A basketball game between the Moose Jaw AYF and the Canadian Bible College ended with the Moose Jaw boys winning in a score of forty-five to thirty-five.

A special musical feature of the conference was presented on Friday evening, when the college choir sang Mendelssohn's *St. Paul.*

Rev. Earl Swanson, District Youth Secretary and director of the conference, reported this to be the best conference ever held at the school.

AYF Guide

Bible Reading Plan for School Days

June 10-14

Monday .....Genesis 41:1-28
Tuesday .....Psalms 42, 43
Wednesday .....Mark 5:21-43
Thursday .....Psalm 90
Friday .....Acts 22:17-30

Plucked from the Burning

By MRS. MARC VOLSTAD, *Peru*

One of the most outstanding soul-winners in Peru was at one time a religious fanatic. She is now the wife of the president of The Christian and Missionary Alliance in Peru.

Teodomira Caldas was born near Cerro de Pasco, the highest city in the world. When she was only five years of age her mother died. Six months later her father died and she was left at the mercy of cruel relatives who taught her that there was no God. Some years elapsed before she went to Lima where she became a devoted daughter of Romanism.

About this time her half brother, who had been converted in a little village near Huánuco, was attending a Bible institute on the coast. He visited his sister several times and testified to her of the power of the gospel to save from all sin, but she refused to even touch the tracts that he offered her. She had been told that the evangelicals deceived the people through witchcraft, so she prayed more fervently to her saints to keep her from being tempted to accept the "devil's religion."

For five years the brother tried to convince his sister of her need of a personal Saviour, but she was adamant in her refusal and became furious when he talked to her. When he was about to be graduated from the Bible institute Teodomira visited all of the churches and prayed, constantly hoping that her brother would be killed by a car so that he would not be able to go out to deceive more people by preaching the evangelical religion.

Not long after that a throat illness prohibited Teodomira from continuing to live in Lima. Her brother, who was preaching in the mountain region, urged her to come to Huánuco. She accepted the invitation under the condition that no mention would be made of religion. However, they agreed to pray for each other to see whose prayer would be answered.

Eventually they went to live in Aclacancha, a tiny village nestled high up in the mountains. Most of the people there had heard the way of salvation through the faithful witness of a servant girl, and their consistent Christian living, although they were for the most part illiterate, deeply impressed Teodomira.

The brother kept us constantly informed concerning the progress being made, and when Teodomira finally consented to attend Sunday school we were encouraged to believe that she would be converted. Later she confessed that she merely went out of curiosity and that her heart was still hard, and she did not yield to the Lord until six months later when her brother was desperately ill. He was away on a trip and wrote that he was ready to die if the Lord saw fit to take him home then. Teodomira was beside herself, not knowing what would become of her if her brother should die. For two nights she suffered in agony. In the midst of her desperation and doubt she heard the voice of her conscience saying, "Accept the Lord with all your heart and with all your mind." For the first time in her life she prayed to the Lord Jesus Christ with a sincere heart. Those hours of precious communion with her Saviour she said she could never forget. She felt as if she were walking on air, and the power of the Holy Spirit filled her life. The black night of doubt had turned into glorious day. Her soul was filled with such peace and rest that she was willing that the Lord should take her brother if it was His time. She has had great joy ever since.

The enemy tempted her to believe that her sin in rejecting the gospel for so long would now hinder her from being accepted by the Lord as a worker in His vineyard. She was convinced of her error, however, when she heard a message on the apostle Paul and realized how greatly he was used of the Lord after his conversion. She also is strong in the Lord, valiant and ready to suffer for the cause of Christ.

Teodomira is an indefatigable worker and soul-winner. A word of personal testimony reveals her gratitude: "How long I resisted this way that is so precious! In Lima I lived comfortably, but I didn't have joy or peace or love toward God and my fellow men. Now that I am so happy, I shudder to think that I might have been eternally lost."

God at Work in Viet Nam

We have just received word of a group of twenty-three people who have prayed and now want a regular service. Recently I spoke in the church at Tourane. As the message was concluded the Spirit of God came upon the hearts of many. They began to weep and call upon God. There was a real awareness of God in our midst.—Rev. R. T. Henry.

Short term Bible school students and faculty in Huánuco, Peru F. KOWALCHUK

Summer Bible and Missionary Conferences

New England District
CAMP HEBRON
Attleboro, Mass.
June 29–July 7

SPEAKERS
Dr. H. L. Turner, *Bible Teacher*
Rev. W. G. Weston, *Evangelist*
Rev. T. J. Spier, *Youth Speaker*

MISSIONARY
Rev. H. A. Jackson, *Tribes, Viet Nam*

CHILDREN'S MEETINGS
Mrs. R. G. Moore
Mrs. Wallace Matsen

MUSIC
Rev. T. J. Spier

For further information write to
Rev. Ernest J. Bailey
53 Cocasset St. Foxboro, Mass.

Western Canadian District
WHTEWOOD BEACH ALLIANCE FAMILY CAMP
Langford Park, Alta.
July 23-29

SPEAKERS
Rev. R. M. Kincheloe, *Bible Teacher*
Rev. Paul W. Edwardson, *Evangelist*
Mrs. P. W. Edwardson, *Music Director*

MISSIONARIES
Rev. and Mrs. C. R. Dreger, *Thailand*
Rev. D. G. Crooks, *Africa*

For further information write to
Rev. E. M. Swanson
158 Heston St. Calgary, Alta.

South Atlantic District
CAMP LO-MA-CO
(Lo the Master Cometh)
Hendersonville, N. C.
June 28–July 5

SPEAKERS
Rev. Don J. Kenyon, *Bible Teacher and Evangelist*
Rev. W. C. Boyer, *Congo*

MUSIC
Rev. Homer A. Klinsing
Mrs. E. N. Masters, *pianist*

For further information write to
Rev. R. L. Staley
P. O. Box 5163 High Point, N. C.

Southwestern District
ARLINGTON, TEX.
June 21-30

SPEAKERS
Rev. Gordon Wishart, *Evangelist*
Rev. W. F. Bryan, *Bible Teacher*
Rev. T. J. Spier, *Youth Evangelist*
Mr. and Mrs. C. Peterson, *Children's Workers*

MISSIONARY
Rev. R. S. Roseberry, *Africa*

For further information write to
Rev. George O. Hall
Drawer 33 Arlington, Tex.

Northwestern District
MEDICINE LAKE CAMP
Minneapolis, Minn.
July 8-14

SPEAKERS
Dr. Richard Harvey, *Evangelist*
Rev. L. L. King, *Deeper Life*
Rev. H. J. Sutton, *Bible Hour*
Dr. R. R. Brown, *Missions*
Rev. James McFadden, *Youth Director*

MISSIONARIES
Rev. A. F. Ratzloff, *Africa*
Rev. C. B. LeFevre, *Chile*

MUSIC
Rev. J. C. Wenninger

For further information write to
Rev. L. W. Pippert
1361 Englewood Ave.
St. Paul 4, Minn.

Northeastern District
DELTA LAKE
Rome, N. Y.
June 27–July 7

SPEAKERS
Dr. H. L. Turner, *Bible Teacher and Evangelist*
Dr. A. W. Tozer, *Bible Teacher and Evangelist*
Rev. George Jones, *Morning Prayer & Healing Service*
Rev. Calvin J. Peters, *Young People*
"Uncle Win" Ruelke, *Children*

MISSIONARIES
Rev. Robert M. Chrisman, *Area Secretary, Far East*
Rev. Harry Taylor, *Cambodia*
Rev. Albert C. Eicher, *India*

YOUTH LEADERSHIP INSTITUTE
Rev. Weldon B. Blackford, *National Youth Secretary*
Rev. Donald Moreland, *District Secretary*

For further information write to
Rev. L. J. Isch, Sr.
259 Main St. Johnson City, N. Y.

Eastern and Central Canadian District
GLEN ROCKS
Rosseau, Muskoka Lakes, Ont.
June 30–September 2

BIBLE TEACHERS AND EVANGELISTS
Dr. J. H. Hunter
Rev. Paul Kenyon
Dr. W. H. Wrighton
Rev. Anthony Zeoli
Dr. K. C. Fraser
Rev. R. A. Crooks

MISSIONARIES
Rev. J. L. Evans, *India*
Rev. George S. Constance, *Area Secretary, C. & M. A.*
Dr. George D. Strohm, *Philippine Islands*
Rev. H. M. Taylor, *Cambodia*
Rev. H. A. Jackson, *Tribes, Viet Nam*

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July 1-12
Rev. Charles W. Shepson

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Rev. Nathan Bailey
61 Glenvale Blvd. Toronto 17, Ont.

Southeastern District

TOCCOA FALLS, GA.

July 8-14

SPEAKERS

Rev. Don Kenyon, *Bible Teacher*
Rev. W. E. Allen, *Evangelist*
Rev. C. R. Bennett, *Youth Evangelist*

MISSIONARY

Miss Carolyn Griswold, *Tribes, Viet Nam*

MUSIC DIRECTOR

Rev. S. G. Ferrell

For further information write to

Rev. T. G. Mangham
P. O. Box 355 Maitland, Fla.

South Pacific District

ALLIANCE REDWOODS

Camp Meeker, Calif.

July 3-12

SPEAKERS

Rev. O. L. Morrow, *Bible Teacher*
Rev. James E. Davey, *Evangelist*
Mr. Delbert Hanson, *Youth Meetings*
Rev. G. A. Rose, *New Guinea*
Rev. Henry Rankin, *Indonesia*

MUSIC

Prof. Russell J. Marshall
Mr. Jerry Merryman, *Pianist*

For further information write to

Rev. W. Van Clief Yaggy
371 Mission Rd. Glendale 5, Calif.

Central District

BEULAH BEACH, OHIO

July 20–August 4

SPEAKERS

Dr. A. C. Snead
Rev. H. E. Nelson
Rev. W. J. Foley
Rev. Harold Walker
Rev. Weldon Blackford

MISSIONARIES

Rev. R. H. Smith, *India*
Rev. A. R. Thomas, *Philippines*
Rev. W. C. Boyer, *Congo*
Miss Carolyn Griswold, *Tribes, Viet Nam*

MUSIC DIRECTOR

Mr. Bill Weston

For further information write to

The Management
Beulah Beach, Ohio

Eastern District

SUMMIT GROVE

New Freedom, Pa.

August 2-11

SPEAKERS

Dr. H. L. Turner, *President, C. & M. A.*
Dr. H. M. Shuman, *President-Emeritus*
Rev. H. E. Nelson, *Home Secretary*
Dr. R. H. Harvey, *Evangelist*
Rev. B. F. Jenkins, *Youth*
Rev. C. M. Richards, *Children*

MISSIONARIES

Rev. G. S. Constance, *Area Secretary, Latin America and Near East*
Rev. W. C. Boyer, *Congo*
Rev. N. C. Webber, *Thailand*
Rev. George Gruen, *Jewish Work*

DIRECTOR OF MUSIC

Rev. B. F. Jenkins

For further information write to

Rev. J. W. McGarvey
3232 N. 2nd St. Harrisburg, Pa.

Okoboji Lakes Bible and Missionary Conference

ARNOLDS PARK, IA.

(On Lake Okoboji)

August 2-11

SPEAKERS

Dr. Harold C. Mason
Mr. R. G. LeTourneau
Rev. Paris W. Reidhead
Dr. Evan Welsh

MISSIONARIES

Rev. H. W. Post, *Indonesia*
Rev. and Mrs. D. O. Ward, *Jordan*
Rev. G. P. Heckendorf, *Thailand*

Music by Virgil Hale and Emil Soderstrom

Season's Opening Service
Sunday afternoon, July 7

Minister's Retreat and Workshop
August 29, 30

Prophetic and Deeper Life Conference
August 31–September 2

For further information write to

Dr. R. R. Brown
2006 Douglas St. Omaha 2, Nebr.

For a vacation that is refreshing both spiritually and physically attend a summer Bible conference. A program of strong Bible teaching, stimulating missionary reports and inspirational gospel preaching will be found at the conferences listed here.

Western Pennsylvania District

MAHAFFEY, PA.

July 19-28

SPEAKERS

Dr. H. L. Turner, *Bible Teacher*
Dr. A. W. Tozer, *Bible Teacher*
Rev. C. J. Mason, *Evangelist*
Rev. E. J. Bailey, *Youth Evangelist*
Mrs. Paul Walton, *Children's Worker*

MISSIONARIES

Rev. R. M. Chrisman, *Area Secretary, Far East*
Rev. Harry Taylor, *Cambodia*
Miss Leona St. John, *New Guinea*

MUSIC

Rev. Walter Maurer
Lennart Sandbergh, *Soloist*

For further information write to

Rev. D. C. Kopp
P. O. Box 33 Punxsutawney, Pa.

Pacific Northwest District

CANBY GROVE CAMP

Canby, Ore.

July 11-21

SPEAKERS

Dr. H. L. Turner, *Bible Teacher*
Rev. J. C. Carlson, *Evangelist*

MISSIONARIES

Rev. Donald Ward, *Jordan*
District Missionaries

YOUTH SPEAKER

Rev. Jack Schisler

Family camp with special programs for youth and children

For further information write to

Rev. E. W. Richards
1636 S.E. 25th Ave.
Portland 15, Ore.

Western District

DES PLAINES, ILL.

August 11-18

SPEAKERS

Rev. H. P. Rankin, *Evangelist*
Rev. Cecil R. Thomas, *Bible Teacher*

MISSIONARIES

Rev. R. M. Clemmer, *Philippine Islands*
Mrs. B. C. Gibson, *Israel*

For further information write to

Rev. Cecil R. Thomas
6910 S. Lowe Ave. Chicago 21, Ill.

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

On Furlough

Miss Ruth Hess, R.N., arrived in New York on May 21 from the Belgian Congo for her first furlough. She has been serving in the Medical Institute at Kimpese. Miss Hess is a member of the Gospel Tabernacle in New Castle, Pa.

Dedication Service at Harrisburg, Pa.

Easter Sunday was a memorable day in the history of The Christian and Missionary Alliance Church in Harrisburg, Pa., as a service of dedication was held for the renovated church. Recent improvements in the sanctuary include new pews, rebuilt pulpit furniture and altar, and new floor covering on refinished floors.

Rev. Joel McGarvey, District Superintendent, was the guest speaker. The pastor, Rev. J. S. Carew, expressed appreciation to those who had labored so faithfully and given to make the improvements possible.

Spiritual Uplift in Harrison, N. J.

Rev. Hamilton P. Rankin conducted a successful revival campaign in the Christian and Missionary Alliance Church at Harrison, N. J., from March 31 to April 7, with more than twenty persons at the altar for spiritual help and forty-one for physical healing.

The pastor, Rev. Gordon H. Little, writes that the whole church received a definite spiritual uplift and that the blessing of these meetings is still being realized by the congregation. On Easter Sunday, two weeks after the special meetings, eight persons accepted the Lord as Saviour in the morning service. In the same service five children were dedicated to the Lord and five persons received into membership.

Eastern Canadian District Women Hold Rally

On April 2 more than 300 women from the Alliance churches of the Eastern and Central Canadian District attended the fifth annual District rally at the Alliance Tabernacle, Yonge Street, Toronto. Mrs. Nathan Bailey, president, presided at the three services of the day and the following five missionaries spoke: Miss Ferne Gerrie, Miss Myra Wing, Miss Lenore Fulton, Mrs. Ralph Bressler and Mrs. Kenn Opperman, representing India, Belgian Congo, the Philippines and Peru.

One interesting feature was the question directed to each missionary, "What do you as a missionary on the field expect of your missionary prayer group at home?"

Two members of local bands spoke during the sessions on the subject, "Why support our women's missionary band ministry?" Mrs. Charles Catto, of Owen Sound, mother of Harold Catto of New Guinea, spoke from the standpoint of a missionary mother; Mrs. Ethel Edwards, of Ottawa, spoke as a mother with children in the church.

There was an unusually fine display of handwork from many of the local bands in the basement of the church.

Church Dedicated at Kalispell, Mont.

The Christian and Missionary Alliance Church at Kalispell, Mont., was dedicated on Easter Sunday morning. The work started in 1947 in a schoolhouse under the charge of four women. The first pastor, Rev. John Tieszen, was called in 1951, and during his ministry the first church building was erected. One year and eight months after the dedication the church burned to the ground. Almost immediately a new building was begun on the same site. In 1955 Mr. James Johnson, now with his wife a missionary in the Philippines, became pastor. The work continued to grow under his leadership. In October, 1956, Leslie L. Conklin became pastor. The church building was completed during the winter months and on April 21 was dedicated. Rev. L. W. Pippert, District Superintendent, brought the dedication message.

Regina Tabernacle Being Renovated

The renovation program now under way at the Regina (Sask.) Alliance Tabernacle will eventually mean modern facilities and enlarged classroom space for a Sunday school of 400. The project, with an estimated cost of $25,000, was begun in March and will be completed in July.

Members of the church are doing much of the work, which includes making provision for Sunday school classes. The upper auditorium will feature newly finished pews, new floor covering, refinished floors and better air circulation. Two years ago the exterior of the building was stuccoed and painted and a more commodious entrance provided. Rev. J. F. Conner is pastor.

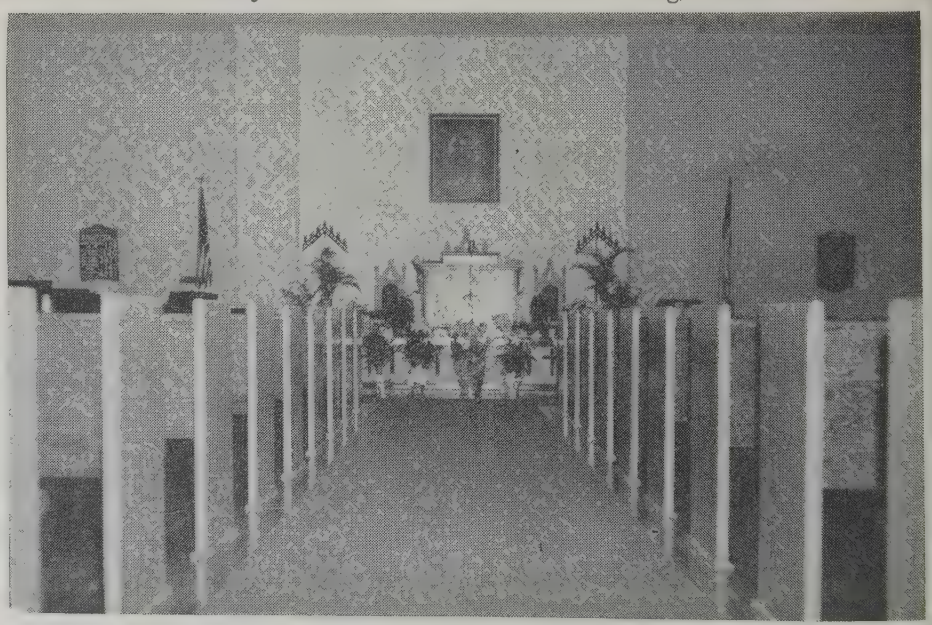
Evangelist Completes Canadian Itinerary

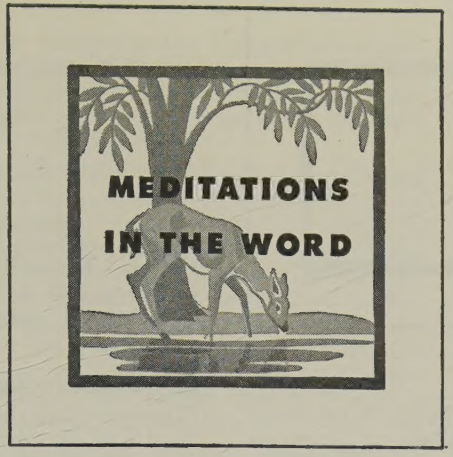
Rev. Roland M. Gray, Sr., evangelist of Butler, Pa., completed his 1957 itinerary of Western Canada on May 5 in Victoria, B. C. He ministered in Alliance churches in Regina, Sask.; Marwayne, Mirror, Red Deer, Barrhead and Medicine Hat, Alta.; Vancouver and Victoria, B. C. The blessing of the Lord was very manifest in the salvation of souls, believers being filled with the Spirit and the sick receiving physical healing.

Typical of the reports of pastors is this statement by Rev. J. F. Conner, of Regina: "Mr. Gray's ministry has called out a holy band who are determined to live in the Spirit and to live so as to create a hunger for the deeper things of God in the lives of others."

Thirty-three of Mr. Gray's thirty-seven years of ministering have been in The Christian and Missionary Alliance, during which time he has been both pastor and evangelist, traveling throughout the United States and Canada. His address is 134 Mercer Street, Butler, Pa.

Newly decorated Alliance church in Harrisburg, Pa.





Compiled by EDITH M. BEYERLE

Sunday

READING—Genesis 17:1-9.
TEXT—*"Thy name shall be Abraham; for a father of many nations have I made thee"* (verse 5).

Abraham no sooner believed the promise of his seed than he had to change his name . . . and take, in the sight of all men, a name that literally signified his great and stupendous claim. Christ ever asks us, "Whom say ye that I am?" Faith must always set its seal to it that God is true, and say of the Lord, "He is my Helper." Faith will die without confession; but a true and humble acknowledgment commits it and confirms it. If the healed demoniac had not gone home to his friends and put himself on record for Christ, he would probably have fallen. If Simon Peter had fearlessly followed Christ's little band, he would not have denied Him. We must not merely believe, but we must even call the things that are not as though they were, and take the witness stand for God in regard to all He has called us to be.—A. B. SIMPSON.

Pray for The Island World; Eastern, South Pacific Districts, Mexico.

Monday

READING—Joshua 1:1-11.
TEXT—*"Be not afraid . . . for the Lord thy God is with thee"* (verse 9).

A converted drunkard, Jesse Pullen, was trying to lead to Christ one of his old companions. When the latter expressed a fear that he would not hold out, Pullen said, "I run a little steamer in the summer. I don't wait until I get up steam enough to carry me across the sound before I start. I would blow the boat all to pieces. But when I get about twenty pounds of steam up, I sing out, 'All right, Captain, go ahead!' Down in the hold I have plenty of coal. As fast as we use up the steam we make more, and so we go across the sound. Now the Lord does not start us off with grace enough for a lifetime. Poor human nature couldn't stand it, I suppose. But He wipes out all our past sins with His mercy and gives us just enough grace for one day's duty."—EXCHANGE.

Pray for India; Western Pennsylvania District, Puerto Rico, Jewish Work.

Tuesday

READING—Psalm 25:1-14.
TEXT—*"On thee do I wait"* (verse 5).

This is not the sentiment of the sluggard. We do not gather from these words that we are to close our eyes, fold our arms and grow lazy and unconcerned. Real waiting upon the Lord is a tremendously active thing. It means that one must gird oneself, stand upon his tower and watch. The world in which we live has voted against this active inactivity. The crazy, now almost universal, rush is opposed to it. To be sure you may tear open the leaves of the beautiful and soon-to-be more beautiful rose, but what have you accomplished? Make haste with the divine effort if you will, but bear this in mind: God will never be hurried. They work best who wait most.—A. W. ROFFE.

Pray for Africa; Western, Western Canadian, Southeastern Districts.

Wednesday

READING—Romans 12:1-8.
TEXT—*"Present your bodies a living sacrifice"* (verse 1).

The way of the cross means sacrifice,
As to God you yield your all,
To be laid on the altar, the place of death,
Where fire will surely fall.

As the voice of song and prayer we raise,
How easy to say, "We give all!"
Till some rougher cross lies just before,
And sterner is duty's call.

Do you falter then, or true to death
Just die on the cross in the way,
Till the fullness of life from the Living One
Is filling you day by day?

'Tis the plan of life—for you die to live—
One with Jesus crucified;
With the life alone to be lived through you,
Of the Risen, the Glorified.
—MARY E. MAXWELL.

Pray for Indo-China, Thailand; Northeastern, Eastern and Central Canadian Districts.

Thursday

READING—Psalm 139:1-14.
TEXT—*"I will praise thee"* (verse 14).

The psalmist spoke of his downsitting and his uprising, his path, his ways and his very thoughts as all known to Jehovah. That his way was beset behind and before so closely that the besetter could lay His hand on him, inspired marvel and adoration. More than this, wherever the psalmist might go, even to heaven or Hades, to the uttermost part of the sea, *even there* he would still be cared for. Is there not a word here for the countless anxious hearts whose loved ones are beyond their reach, beset by unknown perils . . . yet just as near to God as are the hearts at home? *Even there,* wherever that may be, there is the SUNDAY SCHOOL TIMES.

Pray for South America; Southwestern, Pacific Northwest Districts.

Friday

READING—Revelation 1:1-7.
TEXT—*"He sent and signified it by his angel unto his servant John"* (verse 1).

It must have meant a great deal to John, isolated as he was on the Isle of Patmos, to be thus honored by the visitation of a heavenly messenger. One cannot imagine a more opportune or welcome time for such ministry. Angels are "ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. 1:14). Such ministry was bestowed upon our Lord during His temptation in the wilderness (Matt. 4:11), and to Elijah as he sat in abject discouragement under the juniper tree (1 Kings 19:5). These three passages reveal three types of service delegated to angels: revelation, physical strengthening, and encouragement. When we, as individual Christians, arrive Home perhaps one of the happy surprises will be to become acquainted with the oft-repeated ministry of angels in our behalf.—PAMEII.

Pray for China, Hong Kong; Northwestern, New England Districts.

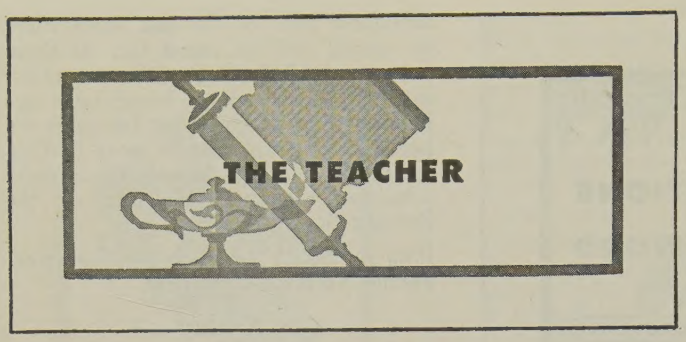
Saturday

READING—James 4:8-17.
TEXT—*"Draw nigh to God"* (verse 8).

There are too many even among reputed Christians who seem never to have drawn nigh to God. They have a certain reverence for Him and occupy themselves constantly with the doing of His will. But they do not seem to have entered into the Holy of Holies and beheld the peculiar manifestations of God. They remain at a certain distance and think it reverential perhaps. But true reverence will not allow us to slight any means of becoming fitted to glorify God. By drawing nigh to God we are brought under the power of His perfections and become subject to His most potent influence. . . . There is no reason why we should not draw nigh as Abraham did when he heard that Sodom was to be destroyed; as Moses did when he saw the burning bush; . . . as Isaiah did in the temple, and as Daniel and others did.—GEORGE BOWEN.

Pray for Israel, Jordan, Syria; Central, South Atlantic Districts.

THE ALLIANCE WEEKLY makes an excellent gift for anniversaries and birthdays, or just to say "thank you." Only $2.00 a year ($2.75 foreign).



By DON J. KENYON

SUNDAY SCHOOL LESSON—JUNE 16, 1957

Facing Family Tensions

Genesis 37:3-8, 23, 24, 28, 31-34

DEVOTIONAL READING—Psalm 68:1-6

GOLDEN TEXT—*"Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."*—EPHESIANS 4:32.

BACKGROUND AND LESSON ORIENTATION

Was the trouble which followed the old man Jacob the result of his own youthful folly? His own duplicity of character was probably transmitted to his children. They had seen his dealings and had come to the conclusion that trickery and deceit were the proper methods by which to attain what they wanted. The childhood of these lads was spent in a foreign land where their father was using his wits for his selfish ends. Laban was well aware that Jacob's prosperity was related to God (30:27). Joseph's favor in the eyes of his father may have come from the fact that Jacob saw in him some of the spiritual development and discernment that he himself lacked. The coarse conduct of the other sons shows that they had garnered more of the culture of Canaan.

CONTEXTUAL CONSIDERATIONS

Chapters 33-36 should be understood to appreciate this lesson. Esau had established his dwelling place in Edom in the Seir range. This became an impregnable fortress to all but God. Jacob settled at Succoth for a period, then moved to Shechem in the valley. The sons of Jacob took revenge of the Shechemites because of an effrontery to their sister. It was God who led Jacob to Bethel, the scene of his first spiritual encounter. There God renewed the covenant. Rachel died while Jacob was moving from place to place. Benjamin was the treasure this favorite wife left him in death. The sacred record pictures the sons on the whole as being a surly, crude lot. The account focuses on Joseph and the purpose of God preserved in His dealings with him.

SIMPLIFIED OUTLINE

1. *The Despised Dreamer*—Genesis 37:3-8.
2. *The Brothers' Plot*—Genesis 37:23, 24, 28.
3. *The Cruel Deceit*—Genesis 37:31-34.

KEY WORD ANALYSIS

(1) "Colours" (v. 3) rather, *pieces.* This coat may have been of patchwork design with many colorful pieces sewn together. The affection that went into the making of it gave it its value. It seems to have been the work of Jacob's hands.

(2) "Ishmeelites" (v. 25), descendants of Ishmael, part Egptian, part Semite. This son of Abraham by Hagar had twelve princes spring from his loins (Gen. 17:20). Thus there was a distant blood relationship between the lad and the men to whom he was sold. There is an element of poetic justice in this drama. Beyond all this God was working for His covenant people a long-range plan for both their physical and spiritual preservation.

COMMENTARY ON THE PRINTED TEXT

1. *The Despised Dreamer* (Gen. 37:3-8).

The lesson begins by calling Jacob Israel. Joseph had been associating with the sons of Jacob's wives, Bilhah and Zilpah. He brought to his father a report of their evil conduct. At the outset Joseph is pictured as possessing some traits that other people do not like. Evil-doers do not appreciate a tattler.

Although the redemptive record seems to center around the sons of Jacob by Leah and Rachel, the twelve tribes were made up also of sons of Jacob's concubines. Joseph was favored as a son of the favorite wife, Rachel, and likewise Benjamin. Favoritism breeds hatred, which among Jacob's sons soon manifested itself in acts of open strife.

The situation was not helped by Joseph's brazen reports of his dreams. Unaware or unconcerned that they hated him so much, he went into great detail to explain his dreams. The implication of the dreams was apparent without an interpreter.

2. *The Brothers' Plot* (Gen. 37:23, 24, 28).

After the sinister plot was hatched in the hearts of the jealous brethren, they took immediate steps to implement it. With calloused hearts they dumped him in an abandoned cistern and left him to die while they sat down to enjoy their meal. Little wonder that Joseph put their motives to a severe test before revealing himself to them in Egypt later.

It was the sons of Leah, Reuben and Judah, who modified the treatment of the lad and ultimately saved his life by suggesting that they sell him to a caravan traveling to Egypt. This became needed discipline for the spoiled boy and preparation for threatening years ahead.

3. *The Cruel Deceit* (Gen. 37:31-34).

Not only did these hardened men hate Joseph but they hated Jacob for loving him. They took the coat, the symbol of his favoritism, and made it the symbol of their wrath. Having it appear as a violent death increased Jacob's shock and sorrow. Is this not a lesson in retributive justice? Jacob, deceiver, deceived!

Jacob arose, rent his clothing, placed sackcloth about him and mourned. In all his grief not one conscience was pierced enough to confess the hoax. In this the reader may grasp the depth of the ugly hatred that had been born in the hearts of these brethren. One may also see how God used the wrath of men to praise Him.

There is not the slightest doubt that these men knew from Jacob's own teaching that they were a "covenant family." There is not the slightest doubt that they dreamed of getting Joseph out of the way so that he like Jacob would not rob them of the birthright and its material blessing. Thus we can transfer some of the weight of guilt upon Satan himself. Here is the great conflict of the ages—the eternal warfare between God and Satan.

HELPFUL HINTS FOR LESSON PREPARATION

This lesson is sketchy. To be an effective teacher there will be many gaps to be filled in. The teacher must keep the total narrative before the class and hold it to its redemptive setting. Joseph's part in the drama of salvation is indispensable. Once again God's elective purpose is shown. Birthrights are abandoned in favor of a man whom God can mold to His will.

Reality in Prayer

(Continued from page 4)

It does not require what the world pronounces a *great* sin to break up the serenity of the soul in its devotional hours. The experience of prayer has delicate complications. A little thing secreted there may dislocate its mechanism and arrest its movement. The spirit of prayer is to the soul what the eye is to the body—the eye, so limpid in its nature, of such fine finish and such intricate convolution in its structure and so sensitive nerve that the point of a needle may excruciate it and make it weep itself away.

Even a doubtful principle of life, harbored in the heart, is perilous to the peacefulness of devotion. May not many of us find the cause of our joylessness in prayer in the fact that we are living upon some unsettled principles of conduct? We are assuming the rectitude of courses of life, with which we are not ourselves honestly satisfied. I apprehend that there is very much of suspense of conscience among Christians upon subjects of practical life, on which there is no suspense of action. Is there not a pretty large cloudland covered by the usages of Christian society? And may not some of us find there the sin which infects our devotions with nauseous incense?

Possibly our hearts are shockingly deceitful in such iniquity. Are we strangers to an experience like this —that when we mourn over our cold prayers as a misfortune we evade a search of that disputed territory for the cause of them through fear that we shall find it there, and we struggle to satisfy ourselves with an increase of spiritual duties which shall cost us no sacrifice? Are we never sensible of resisting the hints which the Holy Spirit gives us in parables, by refusing to look that way for the secret of our deadness, saying, "Not that! Oh, no, not that! But let us *pray* more"?

Many a doubtful principle in a Christian mind, if once set in the focus of a conscience illumined by the Holy Spirit, would resolve itself into a sin for which that Christian would turn and look up guiltily to the Master and then go out and weep bitterly. ◆ ◆ ◆

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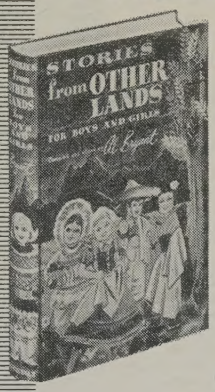

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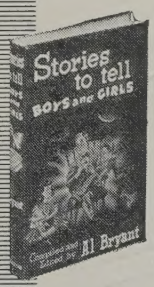

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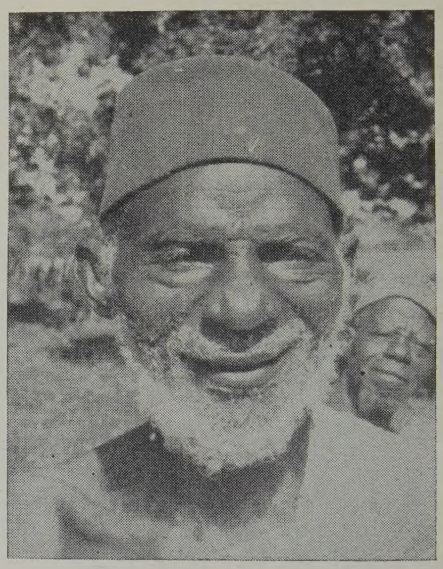
When "The People" Become Our People

THE tribal name *Senoufo* means "The people." Intensely proud, the Senoufo have looked upon all other men as inferior. Even when Sikasso, their capital city, fell before the French forces their arrogant spirit did not die.

A strong patriarchal system makes them almost impervious to the inroads of civilization. Tenaciously they also resist the gospel because it would change the ways handed down to them by their fathers. A man would rather his son would die than to disgrace his ancestors by departing from their customs.

In all there are about 600,000 Senoufo and approximately 132,000 of them live in the Soudan. The missionaries who labor among them there hold them in high regard. "They are strong characters, and when their lives are transformed by the love of the indwelling Christ they stand as stubbornly for the Lord as they once did for their pagan beliefs." To know them is to love them. Sitting with them by the fire, listening to their proverbs woven into the stories they tell, laughing with them and joining in their singing, all help to give insight necessary to reach their hearts.



Fatagoma, Christian chief in Fanterila, Senoufoland

The Senoufo are governed by fear. The powers of darkness are very real to them. Represented by witch doctors who go about at night arrayed in fantastic costumes in order to convince people of their occult alliances, these powers hold strict control over their daily lives. "Eat the meat of a tribal taboo and you will suffer." "Enter a certain grove of trees without a blood sacrifice and the evil spirits will punish you." "Sing while you plant grain and there will be no crop." Before he was gloriously saved the late chief of Farakala used to enter into direct communion with demons.

They are beginning to accept the comfort missionaries seek to bring them in their sorrows. Rejoicing in their victories and encouraging them in their trials, missionaries are winning their hearts. "They have become our people. Some of them are turning to the Lord Jesus Christ. Praise God for the twenty-five believers who have been baptized. Most of them have endured severe persecution for their faith, and are standing true."

The beginning is small, but by prayer and supplication the Senoufo will truly become the people of the Lord Jesus.

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